he may take the form of either sex, the Devil himself is a male.[4] Sometimes he appears as a chimney sweep, when he has wings like a bat, tangled horns like a ram, and a tail.[5] The Devil can change his shape to suit his fancy, and can assume almost any form, e.g., that of a baby, a cow, a pig, an insect, a worm, or a straw.[6] Even when visible in no concrete form, he may nevertheless be present. When one sees a flash of light from afar at dusk, or hears a sudden whisper or rustle, one is certain it is the Devil, whose unseen presence is felt everywhere.[7] The Devil fears nothing save God, the cross, and holy water.[8] Nevertheless, he is mortal, and is particularly vulnerable to lightning. During a thunderstorm he seeks any available cover, but Elijah's arrow discovers him, and destroys him and his shelter.[9] His ordinary abode is hell, whence he ascends at night to pursue his baneful activities on earth.[10]

The people, as a rule, carefully avoid mentioning the name of the Devil (*didko* or *czort*). To utter it would be blasphemy (*lichoslowyty*), and to blaspheme against the Devil is a serious sin (*hrich welykyj*).[11] The people, therefore, usually resort to a circumlocution and call him *win* (he), *tot szczezby* (that one, may he be lost!), *zlyj duch* (the evil spirit),[12] or *neczystyj* (the unclean one).[13] His name may be mentioned, however, in extreme anger,[14] or he may be called familiarly by a nickname, such as Fedko or Chitko.[15] To some individuals, who have formed a pact with the Devil and have sold him their souls, he is harmless and even exceedingly helpful in attaining power and wealth.

[4] Kaindl, R. F., *Die Huzulen* (Wien, 1894), p. 81.
[5] Onyščuk, *op. cit.*, XI, 72.
[6] Kolberg, O., *Przemyskie* (Kraków, 1891), p. 232.
[7] *Idem.*
[8] Kolberg, O., *Pokucie* (Kraków, 4 vols., 1882-9), III, 86n.
[9] Zelenin, *op. cit.*, p. 397.
[10] Kaindl, *op. cit.*, p. 81.
[11] Kolberg, *Pokucie*, III, 81 n.
[12] *Idem.*
[13] Kaindl. *op. cit.*, p. 83.
[14] *Ibid.*, p. 84.
[15] Kolberg, *Przemyskie*, p. 232.